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Tongue cites it as a regular optative formula: "We wish be 'wald god,' 'god grant,' and 'god nor.'" The Wolf's meaning is, "may I be hanged if I would not give," etc.

P. 107, l. 329. "but gone man that ge knew," means "unless you knew that man."

P. 112, l. 473. "Gif I fand thee." That is, "if I try thee," or "put thee to the test." Rolland has orders to bring the Collier to the court, and the Collier has promised to come when he is ready. The knight hesitates whether to bring him along by main force, or trust to his promise; but concludes to try the latter. Hence he says, "If I try thee," be sure to keep thy promise.

P. 112, l. 475. The Collier says he will certainly come, "Bot gif sum suddan let put it of delay;"—"unless some sudden [unlooked-for] hindrance delay me." Perhaps "in delay" would be clearer; but I do not feel justified in making arbitrary alterations in the text to suit my own notions.

P. 113, l. 481. "I neid nane airar myne erand nor none of the day." The King had told Rolland to bring the Collier to the court by noon. It was yet early morning, and Rolland considers that he can let the Collier take his time, as he was not obliged to produce him before noon.

P. 113, l. 497. "Bring na beirnis us by, but as we war borne"—"but [just] as we were born;" a humorous way of designating the lack of squires or seconds.

P. 154, l. 4. "altering haill of new," "Of new" is the same as "anew;" "altering all anew."

P. 162, l. 104. "verdour smyling to thar flowris." This is, of course, a breach of strict grammatical concord; but "verdour," in the poet's mind, is equivalent to "verdant plants." The adjustment of the syntax to the thought rather than the expressed word, was common on both sides of the Tweed.

P. 166, l. 5. "Cheis gow." The pronoun is in the dative case: "choose for yourself."

P. 167, l. 32. "scho bene so impotent." Dr. Holthausen asks, "Was ist *scho bene*?" I answer: "she is." It is a construction frequent with Lyndsay, who uses it seven times in the seventy-two lines of his Prologue to the *Papyngo*: for example, "Of rubies the char-

buckle bene chose;" "myne mater bene so rude."

P. 168, l. 10. "Prayand Pluto . . . that in his feit he fang gou." "That he seize you in his feet," that is, claws, talons.

P. 170, l. 90. "God nor," This has been explained above, in the note to p. 51.

P. 175, l. 134. "Me think yow deif and dum." "The case of the pronoun is due to the common confusion between "me thinks," and "I think."

Dr. Holthausen asks my authority for defining "cude," "christening cloth." The word is common in pre-Reformation Scottish; but instead of crowding this page with citations, I will refer him to the *Oxford Dictionary* and to Jamieson.

He rebukes me, with the added severity of an exclamation-mark, for defining "stovis," "stoves," instead of "vapours." If he had looked more carefully at the glossary, he would have seen "stovis, mists, vapours," in its due place. "Stovis," stoves, occurs on p. 157, l. 89.

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A SHAKESPEAREAN QUIBBLE.

SHAKESPEARE who was master of all knowledges was, of course, also master of the science of Physics, as may be observed in the following remarkable line:

"Light, seeking light, doth light of light beguile."

Love's Labour's Lost, i, 1, 77.

From this, it would seem, it may be inferred that even before Newton's *Principia* the much later discovery of the "interference of light" had been 'prevented' in a youthful composition of the bard. But if this supposition transgresses the limits of probability, it may be assumed that it is merely the corpuscular theory of light that is here darkly foreshadowed; in this case the interpretation of the line might be stated, following tradition, in something like the following manner: Any object in nature that is to be 'studied' must be illuminated; if the object be already luminous, the illumination required for the investigation will so much surpass the object's light as to make it relative darkness ("where light in darkness lies"). Sun-spots, to the ob-

server looking at the full sun, appear black; but when the body of the sun is 'screened,' the spots, relieved of contrast, are found to be luminous. Now Shakespeare may be supposed to have had in mind the investigation of light itself, with an intimation of the notion that light consists of material substance, the notion which culminated in Newton's corpuscular theory, and the substitution of "light" for 'luminous object' would therefore render the preceding explanation of the line exact.

The discovery of this profound interpretation must warrant some indulgence in self-appraisal, but the real purpose of this note is to level malice at the two commas in the line, which are found in almost all editions of the play, the Globe edition being a notable exception. These commas led Tieck to translate thus:

"Licht, das nach Licht sucht, stiehlt dem Licht das Licht."

This must represent the sense which Shakespearean scholars have read into the line, but what that sense is has not been divulged. For my part, I cannot think of a meaning that would hold to the commas. Johnson said of the passage embracing the line in question: "The whole sense of this gingling declamation is only this, that a man by too close study may read himself blind," and this is correct; but if he has foreseen the destiny of a particular line of the text he would, no doubt, have singled it out for some such comment as this:

"Light seeking light doth light of light beguile."

That is, the act of reading (light—'sight of the eyes'—seeking light—'seeking knowledge') deprives the eyes of sight.

JAMES W. BRIGHT.

SPANISH PUBLICATIONS.

III.¹ (Conclusion.)

7. *First Spanish Readings*. Selected and edited, with Notes and Vocabulary, by JOHN E. MATZKE, Ph. D., Professor of Romanic Languages, Leland Stanford Jr. University. Boston: U.S.A. D. C. Heath & Co., 1897. 8vo, pp. iv+219.

EXCEPT for these omissions, the Notes are

¹ Cf. MOD. LANG. NOTES for December, 1897 (vol. xii, cols. 355-364).

quite full, but at the same time they contain mistakes which it might have been possible to avoid. To be sure, it is difficult to gather exact information about all the nice points of Spanish customs, etc., that come up in the texts, especially about bull-fighting, but with due care and patience it is possible in most cases. A curious example is furnished by note 4 to p. 28, where we read that "the extract (that is, Alarcón's *Lo que se oye*) was written in the spring of 1874," while the author himself heads the piece: "*verano* de 1874." Again, in transcribing (on p. 127) the title-page of the volume from which *Tapón* is taken, the author's title "Conde de las Navas" is given, although the book does not display that title. Note 2 to p. 22 gives 1788-1808 as the dates for the reign of Charles III, while they are those of Charles IV, and should be changed to 1759-1788. These inaccuracies are not grave in themselves, but they betray an oversight that leads up to such notes as note 1, p. 28:

"ochavo, an old copper coin of the value of three centimos. The coin is no longer current, but the word has remained, meaning the smallest copper coin in use, which is worth five centimos, commonly called *perra* or *perra chica*, because the popular humor sees in the lion rampant on the coin the figure of a female dog. The coin worth ten centimos is in the same way called *perro*."

In reality, the *ochavo* was half a *cuarto*, thirty-four of which made one *peseta* of one hundred *centimos*, so the *ochavo* was one and a-half *centimos*. The coin is still used among the poorest classes, especially in Cataluña, where even *ochavos morunos*, more than four hundred years old, are common enough. The smallest coins now made are the pieces of one and of two *centimos*. The five *centimos* piece is called *perra*, *perra chica*, or *perro chico*; the lion is not a *lion rampant*, and the piece of ten *centimos* is called *perro grande*, *perro gordo*, *perra grande*, or *perra gorda*. Again: note 2, p. 1: the story speaks of a Moorish king of Toledo and of the king of Castile, Fernando el Grande. To this we find the note: "Fernando el Grande is Ferdinand V (1452-1516), the husband of Isabella of Castile, to whom he was married in 1469." Toledo was conquered by the Christians in 1085, and though in subsequent years the Moors besieged